2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

mother's brother upon marriage violates the traditional rule of matrilocal residence and brings his wife back to the group in which Ego is growing up. If this becomes a common occurrence, it is readily seen that a mother's brother's children might soon be confused, or aligned in Ego's mind with his parallel cousins, leading eventually to an alteration in cousin terminology. Or, if the rule of residence becomes neolocal, the same sort of alteration might take place. In this instance the reason for distinguishing between various kinds of cousins disappears, as with our own system. Neither paternal or maternal cross- or parallel cousins would in this case consistently be more familiar with Ego because of residence; they would be equals, receiving an equal emphasis in the kinship terminology. A logical accompaniment to this sort of alteration would be a change in Ego's terms for the first ascending generation. It is plain that a father's sister, who under an Iroquoian system had a special term, would now be the mother of children whom in a Hawaiian system Ego calls siblings, and hence she is called mother. It should be noted that the terminology employed in Morgan's time retained at least one feature of a previously unilateral system. This was the term for mother's brother, who was called uncle, instead of little father, as the logic of a bilateral system would lead one to expect. It may also be noted that the offspring of this uncle were placed in the sibling category by Ego. It may well be that the special, asymmetrical term for a mother's brother is a vestige of the once important avuncular relationship. It is difficult to arrive at a reasonable hypothesis for the similarly nonbilateral terminology applied to nepotic relatives in Morgan's time. First, there may have been no change in the terms employed for the children of siblings, for this is still a common Iroquoian type of terminology. I have not been able, however, to state the most probable terminology for the offspring of cousins; that the terms were different from the ones used in Morgan's time seems likely.

Clan and Phratry

The early historic Delawares seem to have had a rather weakly developed clan system. These named units probably consisted of a woman, her descendants, and collateral kin unilaterally reckoned in the maternal line. It cannot be determined whether these units should more properly be termed lineages, that is, unilateral descent groups tracing descent to a known ancestress, or clans, which may be defined as named, unilateral, exogamous descent groups, tracing ancestry to a mythically, or at least genetically, remote ancestor. Morgan termed these groups subgentes, since they were not totemic.[128] Wallace termed them lineages, and Harrington has called them clans.[129] Because of the diverse nature of the peoples who were to become the Delaware tribe any single characterization may be inaccurate.

[128] Morgan, 1877, p. 171.
[129] Wallace, 1947, p. 6; Harrington, 1913, p. 210.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

The clans seem to have been territorial units of a loose sort. The family hunting territories were grouped together (See Chap. II) into larger "communal territories." These larger geographical units should probably be equated with the clans. The numerous small settlements were probably inhabited by subdivisions of the clans, either maternal lineages or extended families. It is possible that several different clan units, or subunits, inhabited these settlements, but it seems more likely, on the basis of their size, that this was not so. Men probably sought wives in nearby villages. If this was true, or if there was village endogamy because several clans occupied one village, then men could continue to hunt in their maternally inherited hunting territories. Even if this was not so, it seems entirely possible that in a relatively short space of time men could become well enough acquainted with a wife's hunting territory to be able to hunt there effectively.

Matrilineally related women communally tilled their outlying garden plots. In addition to co-operation in subsistence activities and mutual aid in general, clan members "were theoretically supposed to avenge the death of one of their number, or, in case of a kinsman's forfeiting his right to live through the murder of a member of another lineage, to buy back his life by the payment of blood money."[130] The leading matron of the clan was termed "chiefmaker,"[131] since it was she who could remove and appoint, within the rules of inheritance, the clan chief or sachem. Clans were not totemic, but were named for some "peculiarity of their ancestors or from some locality once frequented by them."[132] L. H. Morgan, the first investigator to list them, said that each clan was "composed of twelve subgentes, each having some of the attributes of a gens."[133] Morgan's "subgentes" are herein reproduced:[134]

1. Wolf. Took'-seat

1. Mĭ-an'-greet, Big Feet
2. Wee-sow-het'-ko, Yellow Tree
3. Pĭ-sa-kun-ĭ'-mon, Pulling Corn
4. We-yar-nih'-kĭ-to, Care Enterer
5. Toosh-war-ka'-ma, Across the River
6. O-lum'-a-ne, Vermilion
7. Pun-ar'-you, Dog standing by Fireside
8. Kwin-eek'cha, Long Body
9. Moon-har-tar'ne, Digging
10. Non-har'-mis, Pulling up Stream
11. Long-ush-har-kar'-to, Brush Log
12. Maw-soo-toh', Bringing Along

2. Turtle. Poke-koo-un'go

1. O-ka-ho'-ki, Ruler
2. Ta-ko-ong'-o-to, High Bank Shore
3. See-har-ong'-o-to, Drawing down Hill
4. Ole-har-kar-me'kar-to, Elector
5. Mĭ-har-o-luk'-ti, Brave
6. Toosh-ki-pa-kwis-i, Green Leaves
7. Tung-ul-ung'-si, Smallest Turtle
8. We-lun-ĭng-sii, Little Turtle
9. Lee-kwin-ĭ-i', Snapping Turtle
10. Kwis-aese-kees'-to, Deer

The two remaining subgentes are extinct.

3. Turkey. Pul-la'-ook

1. Mo-har-ĭ'-ĭĭ, Big Bird
7. Tong-o-nĭ'-o-to, Drift Log

[130] Wallace, 1949, p. 8
[131] *Ibid.*
[132] Harrington, 1913, p. 210.
[133] Morgan, 1877, p. 171.
[134] *Ibid.*, p. 172.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

2. Le-le-wa'-you, Bird's Cry
3. Moo-kwung-wa-ho'-ki, Eye Pain
4. Moo-har-mo-wi-kar'-nu, Scratch the Path
5. O-ping-ho'-ki, Opossum Ground
6. Muh-ho-we-ki'-ken, Old Shin
8. Nool-I-mar-lar'-mo, Living in Water
9. Muh-krest-har'-ne, Root Digger
10. Mur-karm-huk-se, Red Face
11. Koo-wĕ-ho'ke, Pine Region
12. Co-ckuk'-ham, Ground Scratcher

Harrington in 1913 found some of these clans still in existence in Canada. He added two that could not be associated with any of Morgan's. They were Mun'hat ko wi of the Turkey phratry and All 'ke, of the Wolf phratry.[135] There is no knowledge or memory of the clans today in Oklahoma.

Each clan was a member of one of the three phratries (Morgan's gentes), and phratry membership was a consequence of clan membership. Many of the clan names were obviously associated in meaning with their phratry: "Ground Scratcher" with Turkey phratry, "Snapping Turtle" with Turtle phratry, to give but two examples. No mention was made of the three phratries in the literature of the seventeenth century. Since the phratries had no political functions in the early period, Europeans probably did not come in contact with them. It seems unlikely that the association of every clan with a phratry in historic times represented the early pattern, when the social diversity and the spatial dispersion of the pretribal Delawares is considered. What it was like is unknown, although a looser, more informal association, probably with fewer clans in a phratry, might be postulated. As remnant peoples joined the tribe, they probably were considered kinship units, thus swelling the number of clans. In some fashion they became associated with one or another of the phratries.

In the eighteenth century phratry heads became political leaders of the Delaware tribe. This development is discussed further under Acculturation. The phratries were exogamous, at least in later historic times, since Morgan said that "in old times no man was allowed to marry a woman of his own tribe [phratry] and it was the law until within the last generation...."[136] The three phratries were totemic units named for qualities of animals rather than for the animals themselves. The Tuknit were named for a quality of the wolf, "round foot," the Pilca for a quality or attribute of the turkey, "don't chew," and the Pokuwango for the slow characteristics of the turtle, "crawling" or "dragging along."[137] For the sake of brevity, however, I shall continue the usage initiated by Morgan and refer to these groups as Wolf, Turkey, and Turtle.

The primary function of the phratries was ceremonial: "In ceremonial rites they each enjoy special privileges, have allotted duties to perform, segregated places of seating, the animal emblem as a name signature in common, and their own chiefs and council of three."[138] According to Harrington each phratry had a paramount leader, who had rather limited

[135] Harrington, 1913, p. 210.
[136] Morgan, 1859, MS.
[137] Harrington, 1913, p. 210; O.A., J.T.
[138] Speck, 1931, p. 76.

painted a different color on each side, were thrown up and caught, the goal being to get as many of a particular color as possible; and another in which an object was hidden under one of several moccasins and the players attempted to guess which one it was under (Denny, p.265; Brinton, 1888, p.40; Loskiel, p.105). The vigorous dances engaged in by the Delaware were also noted although no early writer mentions (as Zeisberger, writing in the eighteenth century does) that dances were held most evenings that the men were not out hunting (Penn, p.38; Zeisberger, 1870, p.90). Later writers all agree that the Delaware were a sociable people given to frequent visiting and communal games and dances (Zeisberger, 1870, p.87; Heckewelder, 1881, pp.101-3 and 149).

This may be the most suitable place to mention the dogs kept by the Delaware since it seems most likely that they were kept merely as pets. Their remains have not been found in great abundance and in most cases where they were found they appear to have been deliberately buried. There is only one instance where there is some question whether the animal had been used as a sacrifice (Skinner, 1915; p.48; Heye, p.59).

At the time of contact, the Lenape were living in villages composed of several groups of families in the summer and hunting in single family groups in winter. The associations of families constituted bands, the names of which generally had some reference to the territory which they occupied.10 In the eighteenth century Heckewelder reported a double division of the tribe into three sub-tribes, called Unami, Unalachtigo and Munsee, and into three genealogical "totems" which I will call phratries. The phratries were named Turtle, Turkey and Wolf, and Heckewelder equated them with the sub-tribes. He believed that the divisions had existed in the contact period also (Heckewelder, 1881, pp.51-2). Morgan, in the late nineteenth century, found that the Munsee, who are generally called the "Wolf Tribe", actually had members belonging to all three phratries, and Harrington found the same situation in the twentieth century (Morgan, 1912, p.177; Harrington, 1913, p.209). The Munsee had a tradition, however, that the three phratries formerly occupied separate villages.

Both Harrington and Morgan found the modern Delaware phratries divided into matrilineal clans, the names of which were not totemic (Harrington, p.210; Morgan, 1912, p.177). The only evidence of totemic beliefs is a vague association between the turtle phratry and the mythical turtle in the creation myth and, of course, the phratry names themselves. The only evidence for the regulation of marriage by any social unit is found in Zeisberger who says that no Indian will marry within his own tribe as he considers himself too closely related to the other individuals in it. But his use of the word "tribe" is not clear so that the problem of which

614 social unit was exogamous remains indeterminate; in the nineteenth century the clans, but not the phratries, were found to be exogamous.

615 For the seventeenth century there is no evidence that the phratries functioned as sub-tribes and it seems safer for the present to assume that this was a later development.

Political Organization

622 Heads of families, warriors and aged men from all the local groups made up the councils of the bands and tribe. They were
623 consultants of a chief whose position was hereditary through the female line (Penn, p. 39; Lindstrom, p. 205). In the following description of a conference between Penn and the Delaware, the relationship between the council and chief as well as their method of conducting such a meeting are elucidated:

> "Every King hath his Council, and that consists of all the Old and Wise men of his Nation, which perhaps is two hundred People: nothing of Moment is undertaken, be it War, Peace, Selling of Land or Traffick, without advising with them; and which is more, with the Young Men too...
>
> I have had occasion to be in Council with them upon Treaties for Land, and to adjust the terms of Trade; their Order is thus: The King sits in the middle of an half Moon, and hath his Council, the Old and Wise on each hand; behind them, or at a little distance, sit the younger Fry, in the same figure. Having consulted and resolved their business, the King ordered one of them to speak to me, he stood up, came to me, and in the Name of his King saluted me, then took me by the hand, and told me, That he was ordered by his King to speak to me, and that now it was not he, but the King that spoke, becausewhat he should say, was the King's mind...
>
> During the time that this Person spoke, not a man of them was observed to whisper or smile; the Old, Grave, the Young, Reverend in their Deportment; they do speak little, but fervently, and with Elegancy..."

The points made here by Penn are all confirmed by later writers (Penn, pp. 40-42; Harrington, 1913, p. 211; Heckewelder, 1881, pp. 107-11; Ziesberger, 1910, pp. 92-93.).

622 The most important duties of these chiefs, before the advent of the whites, were probably to help settle quarrels among their people, be official host to all outside visitors and to confer with the council of the whole tribe which met under a head chief, who was always of the Turtle phratry. The position of this head chief and the constituency and duties of his council were the same as that of the band chiefs in relation to their members. In addition, he officially represented

6:Harrington E-5 (1907-1910)1921
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Lenape

When the people file into the Big House, the few that still have them dressed in their best Indian costumes carefully preserved for such occasions (pl. I), the members of this leader's clan always take their seats on the north side, the other

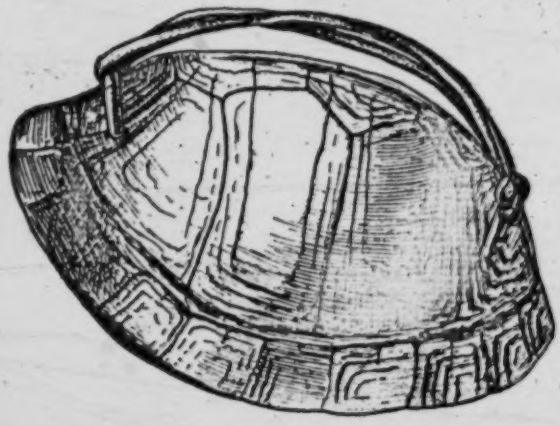

FIG. 9.—Rattle of land-tortoise shell, used by celebrants at the Annual Ceremony. (Length, 4.2 in.)

two clans in the west end and the south side. Men and women, however, do not mingle, but sit separately in the space allotted to their common clan. The diagram (pl. VII) shows the seating of the clans when the ceremony is

6:Harrington E-5 (1907-1910) 1921
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Lenape

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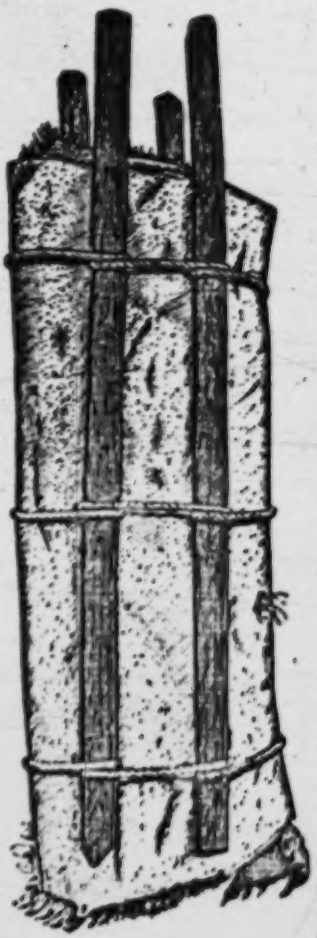
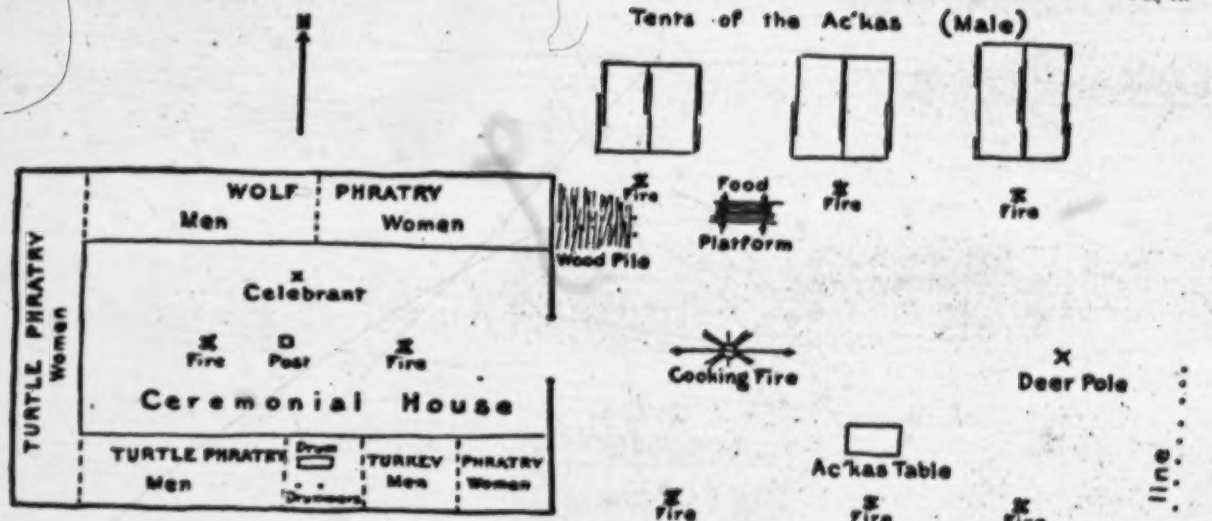


"brought in" by a member of the Wolf division.

After the chief's speech, the leader arises from his place just north of the central post, and, rapidly shaking a rattle (*taxo'xi cowŭni'-gŭn*) made of a box-tortoise shell (fig. 9), recites his vision in a high monotone, word by word. After he utters each word, he pauses an instant to give the singers sitting at the rolled dry

FIG. 10.—Drum made of dried deerskin used at the Annual Ceremony. (Length 38.2 in.)



PLAN OF LENAPE CEREMONIAL HOUSE AND GROUNDS NEAR DEWEY, OKLAHOMA

Facing p. 64

x 796
519
● 414
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6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

deerskin called *powŭni'gŭn* which serves as a drum (fig. 10), ample time to repeat the same word in the same tone, which produces an extraordinary effect. When he finishes, the drummers beat rapidly on the dry hide, repeating "*Ho-o-o!*" a number of times.

Then the celebrant repeats a verse of his song in the same way, and the drummers, having learned the words, sing them to a dance tune, beating the drum in slower time. After dancing awhile, the celebrator whoops, and they stop; then another similar verse, if not the same, is recited and then sung,

When the leader dances, he circles about the two fires contra-clockwise, and those who wish may join in the dance and follow him (pl. VI).

His dance finished, the leader passes the turtleshell to the next man who has been blessed with a vision. This one has the privilege of singing his vision if he wishes; if not, it is handed to the next "dreamer." After a celebrant has taken his seat, it is customary for those

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

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front of the man who, as the Indians phrase it, "brought on the meeting." The backs of the turtleshells are all measured with strings of wampum, which are cut off in lengths corresponding with the lengths of the backs.

Then the owners are called to get their turtles and wampum, which is supposed to be their pay for bringing them to the meeting. As each takes up his turtle, he shakes it, and if it does not sound well, then the people laugh, and the owner, abashed, takes his property out of sight as soon as possible.

PHRATRY PRAYERS

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Then they call up six men, two from each of the three phratries—Turtle, Turkey, and Wolf. Each goes outside and cries the prayer word "*Ho-o-o!*" twelve times, holding up his left hand. When the first one returns, he is given one yard of wampum, and divides it with the other five. This is done each night until the end.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

crease or decrease in population, although the Delaware had increased some three hunderd in number.[1]

Most of the Delaware are living on their allotments scattered through the territory originally reserved for the Cherokee. Few of their allotments are contiguous, due to the exigencies of the allotting and to the fact that many of the farms have been sold when restrictions were removed. Very few of them were fortunate enough to have oil on their lands. They either farm their fields or cash rent them. Judging from the state of repair of the houses, those that farm their own fields are more prosperous than those who rent them out. This distinction is also recognized by the Indians. The majority probably rent their fields and subsist on the small cash return, aided by the produce from their gardens, old age pensions, and other occasional sources of income. There is very little in the appearance of their houses to distinguish them from their white neighbors. Clothes and automobiles also reflect their economic status in the same way that these items do for their white neighbors.

After their incorporation with the Cherokee, the Delaware maintained their own chieftainships for a time. As the functions of these clan heads ceased, so did the rules for the filling of the offices and the need for keeping them filled. The last of the clan chiefs died about 1900. Since that time only chiefs for the entire Delaware group in northeastern Oklahoma have been elected. These were elected mostly for business purposes—to have an official representative to treat with the Federal Government on annuities and other money matters. In the election each of the three tribal divisions, Turtle, Wolf, and Turkey nominated a candidate. The man getting the most votes was elected chief and the one getting the next highest number became assistant chief. The last election was held about 1917. The chief who was elected then died about 1935, and since that time there has been no recognized chief.

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[1] Pratt, John G., to J. R. Doolittle, September 15, 1865, in *Condition of the Indian Tribes. Report of the Joint Special Committee . . .* (*Senate Reports*, 39 Congress, 2 session, No. 156, Washington, D. C., 1867), Appendix, p. 483.

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9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

his successor but the council had to approve his choice (226). 643
Captain Chipps said that the council determined the successor when the chief died, by which he probably meant when he died without naming a successor. On the other hand, he said that all the tribes elected the chief for the others, excluding from the election the tribe for whom the election was held. It may be conjectured that by this he referred to the installation rather than the election of the chief, for such a procedure is out of line with the other accounts of the same period and even the rest of Chipps's own account. Zeisberger's account for the previous period also used the term election for a ceremony described as an installation. Some of the comments of Captain Chipps and Zeisberger also suggest the possibility that it was only the elevation of an ordinary chief to the head chieftainship of one division that was done by the other divisions or tribes (224). This is most likely the true explanation and its acceptance would explain some of the seeming contradictions in the accounts of these two writers. The modern Delaware have no knowledge of the custom, and since in recent years only one chief has been elected for all divisions, there could be no installation by the chiefs of two divisions for the other one.

Two other changes in the fourth period are significant and 643
indicate the almost complete breakdown of the old political 177
organization after continued white contact. These are the non-inheritance of chieftainship and the full participation of the people in the election (216-19, 221).

A reconstruction of the old system would be something very 621
close to the following. The three divisions of the Delaware, 614
Turtle, Wolf, and Turkey, were more or less separated from one another in place of residence and perhaps originally developed from such separation. Even into the nineteenth century certain towns were known as Turtle or Wolf towns. Each of these divisions was subdivided into twelve gentes or subgentes. These were undoubtedly exogamous, and possibly the divisions were also. Chieftainship in the subgentes or in the villages was hereditary in the extended family. Descent was matrilineal; hence, a chief was not succeeded by his son but by a brother, by

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

621 a nephew, his sister's son, or sister's daughter's son. The se-
614 lection of a successor might be made by an incumbent with the approval of the people. Each of the three divisions had a chief who was chosen by a general council of chiefs and wisemen, possibly with the exclusion of the tribal chiefs and wisemen of the division involved. The installation of the tribal chief was conducted by the head chiefs of the other two divisions.

643 The various sources and informants were unanimous in saying that there was a boundary between the authority of the civil chief and that of the war chief (232). The superiority of the civil chief in peace time was also affirmed by all (233). The reversal of the relative power of each in war was likewise maintained without dissent (234). Power received through visions
[781] was a prerequisite to the office of war chief (237). Captain Pipe's account made no mention of vision power, but his statement of an election similar to that of a civil chief did not preclude this requirement. W. L. stated that a man must have received power through a vision to become eligible for election as a war chief.

623 The existence of a body of wisemen or counselors was reported in every period (238). These men were chosen by the people, according to the information from the third and fourth periods (240). The accounts of the earlier periods did not touch upon this matter. The council or body of wisemen was reported throughout all periods to consider all matters of importance to the tribe (241). The functions of the council were evidently considerable; although called only by the chief, their decision after due deliberation determined the course of action of the chief (238). Women had no voice in council and were only admitted at certain times (243).

Justice

681 According to the idealistic retrospect of W. T., originally, when the Delaware had things their own way, there was no theft, murder, rape, adultery, or any other crime or misdemeanor and hence no punishments or ways of handling such matters were
006 necessary. Since debts were not discussed in detail in the first

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

THE SOCIAL GROUPS IN THE CEREMONY.—In the text frequent reference is made to the three group-subdivisions of the tribe. Inasmuch as no satisfactory conclusions have yet been reached in the classification of the subdivisions of Delaware social organization, I have been obliged to refer to the groupings under captions serviceable for present needs in our discussion of the Big House ceremony. My use of classifying terms for the groups is accordingly not to be considered as definitive. The social grouping that stands out with great prominence in the ceremonial organization of the tribe is the three-fold division of the people into zoonymic septs namely, the Pəlɛ̃, the Pukowa'ŋgo, and Tu'kʷsi·t. These having been translated by other writers as Turkey, Tortoise, and Wolf "clans" respectively, although Harrington, who uses these terms, has realized the difficulty of classifying Delaware society, and after sounding a note of caution has adopted the designation of "phratry" or totemic group as applicable to them. The concepts of association between the human members of these groups and the animals whose classification they bear are far from being clear at present. One point of importance to be brought out, however, is that the translations given above do not properly represent the meanings the terms are intended to convey. The terms in question are generic not specific; Pəlɛ̃, denoting any bird classified as belonging to the fowls or scratchers; Pukowa'ŋgo denoting the reptilians of the group testudinata (the term having the literal meaning of "sticky heels," derived from the habit of slowly lifting the foot when walking, characteristic of the turtles) and Tu'kʷsi·t, "round foot," denoting the quadrupeds. In the basis of this classification of mankind a religious rather than social symbolism may be detected. The term in Delaware denoting these divisions is la'ke'i·n, "manner of doing." These groups are not exogamous. Descent is through the mother. In ceremonial rites they each enjoy special privileges, have allotted duties to perform, segregated places of seating, the animal emblem as a name signature in common, and their own chiefs and council of three. Throughout the account of the ceremony reference will be made to these groups under their native designations.

Concerning the other groupings of Delaware society, upon which Harrington has published some discussion, there is no pressing reason for treatment at present from the point of view of the annual ceremony. In all, Harrington lists eighteen of these and refers to them as "clans" composing his "phratries."[1] Their names are not totemic. Since they do not function as social units in the ceremony to which we are giving attention they need not be treated further.

[1] Harrington I, pp. 81-82, 109; II, pp. 209-11. L. H. Morgan (Ancient Society, N. Y. 1877, pp. 171-3), using first hand Delaware sources in Kansas, first founded this classification.

[2] Harrington II, pp. 210-11. His group nomenclature follows that of Morgan (op. cit., p. 172).

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

We may dismiss for the present, the problem of their origin after giving the opinion of our informant, with which Harrington coincides, that they were local groups, district populations in an older habitat, which had accumulated the characteristic of sib groupings with maternal descent and exogany. Heckewelder,[1] over a century ago, who knew the Delawares so well, had sound reasons for his opinion on the character of the triple "totemic" groupings as being geographical divisions, originally tribal subdivisions. These, he continues to say in his discussion, again developed local sub-groupings that took name from localities, the eighteen so-called "clans" of Morgan and Harrington. The Delaware designation for these groups is wihil·a'i·n, "name or title."[1]

EXPLANATION OF CHARACTERS USED IN THE TEXT

In general conformity with the suggestions of the committee on the transcription of Indian languages, I have employed the following characters in the transcription of the text. Occasional variation in the spelling of native terms will be found in the narrative, due to variability of pronunciation by the informant. This it has been thought wiser to retain until a more detailed study of sounds and phonetic laws can be made.

The Oklahoma dialect does not abound in the voiceless final vowels and syllables which, according to Sapir,[2] characterize the dialect spoken by the Delawares of the Grand River reserve in Ontario.

There is no indication whatever in Delaware of an *r*, or *tl* (*θ*) recorded by Brinton for instance, (in Lenape Dictionary), as in Munsee and Mahikan, and by Campanius (1645-96).[3]

p, *b* bilabials, occasionally intermediate when preceding the dark vowels, *a*, *o*, *u*.

p, a true, slightly aspirated, surd

m bilabial similar to English *m*.

t surd, as *t* in English ten.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English *s* when followed or preceded by *i*, otherwise with slightly deflected tongue tip bringing it closer to *θ*, *(tl)* with which it corresponds in Munsee.

n alveolar, not differing from English *n*.

ŋ post-palatal, corresponding to English *ng* in king.

k somewhat intermediate surd stop, medial palatal similar to English *k* in lock. Often not distinguishable from *g*.

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[1] Heckewelder, op. cit., pp. 81-82, 250.

[2] E. Sapir, Geol. Survey of Canada, Summary Report, 1912, p. 6.

[3] The supposed change from *r* to *l* in later Delaware is discussed by Heckewelder, Trans. Amer. Philos. Soc. IV, 1834, pp. 351-96.

DDD

463 531 about 1913. The Delaware women and a few men are yet skilled workers in beads, both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths and moccasins. Some wood carving is also done by the modern Delawares and a few make splint baskets.

322 285

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures rarely occur in Delaware art. In archeological finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of the great spiritual force or guardian spirit. If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his wearing apparel. It is also permissible to have representations of clan animal totems on one's vest or tobacco pouch.

[172] [787] [614]

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the four corners of the earth. These symbols occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).

[821] [171]

[P. 25, A]

S 648 Shawnees into their alliance, or perhaps what is nearer the truth, recognized an ancient connection still preserved by tradition, and acknowledged the Shawnees their uncles, by which they admit them to be the older stock.

Tribes [Clans] of the Delawares and Descent in the Female Line

D 115 Was introduced by Mr. Pratt to William Adams,[81] Wa-le-oak-se, (White man), a very intelligent young man and an Indian. We went out under a tree and talked an D 601 hour. I found that the children of two tribes are brothers and sisters to each other, and the children of his sisters the same, and that the children of a brother and of a sister are nephew, and something else to each other, but he thought not uncle. He says D 614 the Delawares are now and were anciently divided into three tribes: 1. the Wolf, "round paw"; 2. the Turtle, "unfeathered animal"; 3. the Turkey or fowl, "feathered animal."

That this was a sort of generalization; that the Wolf separated the animals having hair, the Turtle animals without hair, including fish, and Turkey or Fowl, as this means any fowl, the animals with feathers, and these he says are subdivided into a number of others, but he could not give me the names. He said his tribe was that of the Mud Turtle, the turtle that muds himself and then lies in the sun. This was as far as he could go on this head. He says that in D [582] old times no man was allowed to marry a [183] woman of his own tribe, and it was the law until within the last generation, but that now is broken over constantly. That he was of the turtle tribe, and so were both his father and mother. He also said that he was D [611] entirely certain that in old times *the children followed the tribe of the mother*, and that it is

[p 51 (C)]

614 611 so now where the father and mother were of different tribes. This is a very interesting fact, as it is the first exception, if true, in the Algonquin race which I have found. Mr. Pratt informs me that he understands the children are of the tribe of the mother, [797] and he has been their missionary for twelve years and for 22 years an Indian missionary. I shall verify this perfectly before I leave. The young man also says that the 672 office of chief was hereditary in the tribe, as he thought, and that a brother or nephew succeeded as frequently as a son, but he was not quite sure on this subject. He gave me 535 the names of 16 of the dances, all he could remember, which will be given later.

602 He said the Delawares thought a good deal more of their relationships than we did, and if there was the least particle of relationship they were glad to find it. He [582] says that in old times near relatives could not marry, but now they married as near as our cousins.

Family Names

551 We took up this inquiry. He says one tribe has no right to use the names of another tribe, as he thinks, and he also says the names can be readily distinguished from one another, but I must inquire further about this. He seemed to think the same name might be used by another tribe, in which case it would be slightly varied. The real truth about the distinctness of the Indian names constantly eludes me. [52/A] I shall soon think there is nothing in it.

52/A [For footnote see category 116, p.209 (A) — Analyst]

[p52(B)]

776 Mr. Pratt on the arm, and hence the boil.
753 In the meantime, the evil spirit, seeing the little spirit about to deal with him, passed on, and was thus diverted from his purpose. After doing this friendly act the little spirit at once passed on upon the track of the evil one to arrest and avert as many of his evil deeds as he could by persuasion, cunning or artifice. Thus the Indian said Mr. Pratt had a friend, and this boil was the result of his friendly interposition to save him from a greater evil.

[*Delaware Clans*]

115 Conversation with [Morgan's blank], the mother of Charles Johnny Cake.[83] She is sub. 1 Wolf Tribe. Her husband was Turtle. Her children are Wolf.

• 614 She confirms the division into Wolf, Turtle and Turkey Tribes, and says these are subdivided. The Wolf has the Bear, the Turtle the Big and Little Turtle, and the Turkey has the Crow. Those belonging to
[582] each subdivision to this day refuse to intermarry; but Little Turtle intermarries with Big Turtle, Bear with Wolf, Crow with Turkey. The children of ancient times and
[611] now are of the tribe of the mother in all cases. The terms Wolf, Turtle and Turkey are general ones, the word Took-seat, the name of the Wolf Tribe means "a round foot." There is another name for Wolf, Tam-me. The word for Turtle, Poke-koo-rin-go, does not mean any particular kind of Turtle, and so the name of the Turkey, Pal-la-ooh, means any kind of fowl. It appears to be a generalization for haired, non-haired and feathered animals. The subdivisions I must learn from her son.

She mentioned the We-loon-see Tribe as that of the Little Turtle, and also the Crow and the Bear, but could not remember their names. She gave We-saw-hut-ko, meaning

[52(c)]

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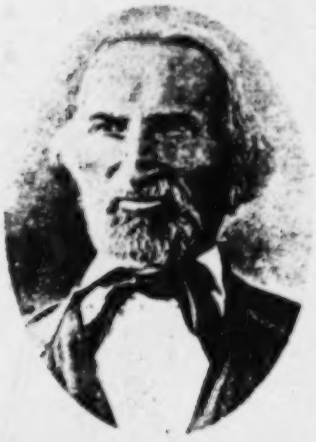

Charles Journeycake (Johnny Cake) was a chief, and a prominent leader of the Delawares in Kansas, as well as being a widely known Baptist minister. His mother gave Morgan information about the Delawares.

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[115]
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[614]
[611]

"Yellow Tree," as the name of one of the Bands. She appeared to be about 70 years old. She was of the Wolf tribe and her husband Turtle. She said the son did not necessarily succeed the father in the office of chief, but could not explain the succession fully. A brother or a sister's son often succeeded. Captain Ketchum[44] at the time of his death was head chief, a principal chief of the Turtle Tribe of the Delawares. This title or office is hereditary as she thought in the tribe, for she said the Turtles could not have a man of the Wolf or Turkey Tribe for their chief. Ketchum's name was Ta-whe-la-na (Catch Me). He died leaving a son; but was succeeded by John Konner, the present principal or hereditary chief who was the son of the youngest sister of Cap-

[p 53 (A)]

622 tain Ketchum, and of the Turtle Tribe. His
[611] name was Ta-ta-ne-sha. Here we have a practical illustration of descent in the female line, as with the Iroquois. She says each of the three tribes have one hereditary chief, called the Head Chief; that this chief never goes out to war, but stays at home while the Braves go out to fight.

648 The Delawares call the Senecas Mingwa-o, hence I think the historical word Mingoes,[55] a name for the Iroquois. The Delawares call the Iroquois and Wyandottes nephews, and thus assume the name
[186] of uncles, which is a way to express their seniority as well as original superiority.

553 I inquired of her about the family names, and was again put at fault. She says the father and mother can name their children as they please; that they ask some one for a list of old names of persons dead, and choose such ones as they like. She thought the names of the three tribes were kept dis-
[614] tinct, and then that they were used by these tribes indiscriminately. She said her husband named her children, and gave them all Turtle names, which was his tribe, then followed this up by stating that she did not know as it made any difference, that all used the same names. She referred to the
[171] Seneca practice of making a feast when a child was named, but said the Delawares did not do that way.

Winter

773 Mr. Pratt mentioned a Delaware tradition
821 about the origin of cold and heat and the change of the seasons as follows. In ancient times a married pair fell into disagreement. They lived in the far north region of cold. The wife, finding it impossible to live with her husband, or in resentment for some injury, travelled into the far south, into the region of heat. The husband became weary

15:Morgan E-5 (1859)1959
NM7 Delaware NM7
Shawnee NN17

[p 54(B)]

D 797 worth, and went from there to the Shawnee Baptist Mission now closed, and from there to this Mission about 12 years ago. His wife is still young looking [she was forty-five at the time, ed.] and must have been beautiful as a girl. They are very worthy, refined and agreeable, and my short stay with them has been very pleasant indeed. Mr. Pratt is a well educated and superior man.

S 797 872 The Friends Shawnee Mission has done a good work among the Shawnees, but was never, I fancy, a very large school. There are but two boys there at present, but no doubt they have done as much good in proportion to the means employed as any other missionaries. The Friends are well adapted to gain the confidence of the Indian.

D 555 [*Delaware: Succession of Chiefs*]

In a brief conversation with Charles Johnny Cake, he informs me that the son never succeeds the father in the office of chief, but that the office goes either to a brother or the son of a sister. But strange to say the D 614 582 Turtle, the Wolf and the Turkey tribes each have several subdivisions, and while it was the ancient law that Turtle must always intermarry with Turtle, Wolf with Wolf and Turkey with Turkey, yet the subdivisions were not allowed to intermarry and in these the children were of the tribe of the mother. Mrs. Johnny Cake, the mother of Charles, would not or could not tell me the names of the subdivisions. Charles would not today under the pretence that it was important to be right and he doubted his recollection of these subdivisions, although he said there were a number of each.

[54(c)]

124 I am very anxious to know. I asked an old
614 Delaware this morning, and he very coolly
582 told me that these questions were too small, by which he meant, I suppose, that it was prying into family matters rather impertinently.

614 It is by means of these subdivisions with
582 the prohibition of intermarriage that des-
611 cent in the female line is secured.

Lemuel R. Ketchum[10] says:

622 The Delawares have three Heads or great chiefs, one for each tribe. This chief is called Sa-ke-ma. It means Principal Chief. It is the name of the office, or the title of the person equivalent to President or King. They also have two subordinate chiefs. These chiefs together are called Ka-ke-um-ha-suk, or the chiefs. The term also includes the three
[623] head chiefs, and is used in contradistinction to councillors. The office has no special name. These two are inferior. If the three head chiefs decide upon a measure the two inferior must submit, but if two of the head chiefs and the two inferior chiefs should agree and the third head chief should stand out, the thing could not be done. The principal power is with the head chiefs. The three head chiefs can never go out to war, but the two inferior chiefs may. They are not, however, called war chiefs. Besides
623 these three the wise and experienced men of the nation are called councillors or Ha-ha-che-nowl-se-chick, which means simply councillors. These have a right to speak in a council of the chiefs. They can speak of their own motion without waiting to be
[562] asked by the chiefs. Women cannot speak in council.

Religious System

771 The Delawares believe in a Great Spirit,
[776] and in an Evil Spirit. They also believe in
[775] the immortality of the soul, and that they all went to heaven.

[10] [For footnote, see category 116, p. 209(c)--Analyst]

[4 55 (A)]

all went to heaven. They have one religious festival at which the Gum-win Dance is performed. This is the great religious dance. This is held once a year every fall, after the corn harvest is gathered. The festival lasts seven days. At this festival they have a number of old dances, which are still maintained among the Delawares. This Festival is called the Gum-win, from the dance. This is held for the purpose of returning thanks to the Great Spirit. They have a feast. Men, about 12, go out beforehand to hunt, and get game for the feast, particularly the deer. There is a class of persons whose business it is to appoint the time for holding this council, to prepare the feast, and supervise the business of the festival. They are both men and women, but Lemuel could not give me the name by which they are distinguished.

Marriage

Near relatives are not allowed to marry. First and second cousins are within the forbidden degrees; but third cousins under our system are allowed to marry. The names used by the several tribes are used in common. This seems to be the preferable conclusion. A young lad at the Mission told me that those of the same subdivision of the same tribe can intermarry if not too near of kin, but the fact is that they are all of near kin.

Succession of [Head] Chiefs

Upon the death of a head chief of the Turtle Tribe, the three other subdivisions meet in council to agree upon a successor who must be of the same subdivision of the tribe with the deceased, and is either a brother of the deceased or a sister's son. The second chief has the first speech, and the War Chief last, and enumerates the persons who

[455 (B)]

614 have expressed themselves in favor of the
622 person nominated. If they disagree, I have
623 not ascertained how it is adjusted. After the person is agreed upon, then all the chiefs meet in council and perform the ceremony of investing him with his office.

622 The war chiefs are selected and made such by the Head Chief without consulting the people, but not so with the Head Chief.

241 The Delawares are very well advanced as agriculturalists. When Mr. Pratt came
342 among them 12 years ago, as he informs me,
177 they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings. Some of
231 them have herds of cattle from 25 to 100
422 and have from 5 to 20 swine, sheep, wagons, and all kinds of farming implements. Their future prospects are certainly very flattering if they push on as they have here. Their
648 women are interfered with a good deal by
563 the whites, and they are quick to marry
557 white husbands, as they seem to regard that as advancing. It would be so were their husbands respectable.

657 With their large annuity of $50,000 per annum, the best timbered lands in the state, and sufficient of them to give them all large farms, there is no reason why they should not become both agriculturalists and respectable citizens of the state. When they
000 become wealthy farmers as some of them now are, their children will intermarry respectably with our white people, and thus the children will become respectable and, if educated, in the second and third generations will become beautiful and attractive. This is to be the end of the Indian absorption of a small portion, which will improve and toughen our race, and the residue run out or forced into the regions of the mountains.

[757(A)]

796 Spirit. It lasts 6 days. It may be repeated by another person or family for a second 6 days, and so on until the feelings are satisfied. It has been known to last a month. The meeting is called by one of a certain class, who I presume correspond with the Keepers of the Faith of the Iroquois. They are called A-la-pa-cte, meaning *Dreamers*. The [346] people meet in a large house erected on purpose for this worship and used for nothing else. They build two council fires in the [614] house, and the people assemble by tribes, the Turtles by themselves, the Wolves by themselves and the Turks by themselves. They use belts of wampum and have many ceremonies. It would seem that this council or religious meeting was called by some one [346] person. The door of the house of worship must open to the east.

796 533 When they are assembled two singers [?] sit down to two dried and rolled up deer skins, with sticks in their hands to beat time. The leader, who is stationed on the right hand side of the door, gets up and [534] shaking a turtle shell rattle, comes in extemporizing verses which are adapted to the set tune of his choosing, to relate his dream. As he relates his dream in music, he dances, they sing the same time and beat time, and all who enter the dance, dance [535] the religious dance which altogether is called the Gum-mween. This is repeated day by day for six days. But the leaders change. When one has told his dream, he hands his rattle to the next one, who in like singing relates his dream in words of his own making, but sung in an old well known tune of his own choosing.

796 [262] Before the festival 12 hunters are sent out for deer's meat, as no other meat is allowed. About 9 each morning this meat is served to all. At sundown each day they have an exhortation from the oldest wise

15:Morgan E-5 (1859)1959
NM7 Delaware NM7
Munsee

[p 59]
[p 58 not processed]

Munsees

101 The Munsees are closely allied to the Dela-
● 614 wares. They have the three tribes, Wolf,
Turtle and Turkey, with the prohibition of
[582] intermarriage in the tribe, and with descent
[611] in the female line. This Toucey told me who
has lived among them. They are old Con-
101 necticut Indians. There are about 50 near
162 Fort Leavenworth, and some I think near
131 Green Bay.